



V I E W
OF THE
HUMAN FACULTIES
AND
PASSIONS.



W. I. P.

HUMAN FACULTIES

AND

PASSIONS

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SHORT VIEW

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OF THE

HUMAN FACULTIES

AND

PASSIONS.

With REMARKS and DIRECTIONS re-
specting their Nature, Improvement,
and Government.

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SECOND EDITION.

Ἡ Βίωσις τῇ παλαιᾷ ὁμοιότέρα ἢ περ τῇ ὀρχησικῇ, κατὰ
τὸ πρὸς τὰ ἐμπιπλόντα καὶ ὃ προεγνωσμένα, ἑτοιμος καὶ
ἀπλῶς εἶναι. M. ANTONIN.

EDINBURGH:

Printed for A. NEILL, and sold by A. KINCAID
and J. BELL; and E. and C. DILLYS, London.

M,DCC,LXX.

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Entered in STATIONERS HALL.

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THE following *Survey* or Delineation of the Human Mind, and its various powers and principles, is designed for a short *Synopsis* of the intellectual and moral system, by giving as clear and succinct a view as possible of the various subjects it relates to, in such a manner as may be more accommodated to the practical purposes of life than any large treatise that might be wrote on them: It was first published in Bath anno 1766, when long valetudinary confinement gave the Author leisure to amuse himself by reducing the whole of what is here set forth into the form of a large two-sheet *Map* or *Plan*; but, though this form might recommend it to the more studious and attentive, yet, that in which it is now exhibited, has its advantages of being more portable, and easily perused by the generality of readers.

As, in studying the *Anatomy* of the body, we must first get some knowledge of its constituent parts, with their dif-

A D V E R T I S E M E N T.

ferent positions, offices, and relations, before we proceed to prescribe or direct with respect to their management; in like manner, in what respects the *Oeconomy* of the human mind, it is necessary to begin with enumerating and describing, as briefly as possible, its various *Powers* and *Principles* of action.

This, therefore, shall make the first part of the following treatise: And

The *Next* shall have respect to their *Improvement* and *Government*.

The *Subjects* treated of under both these heads being, more particularly, as follows:

CON-

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A VIEW

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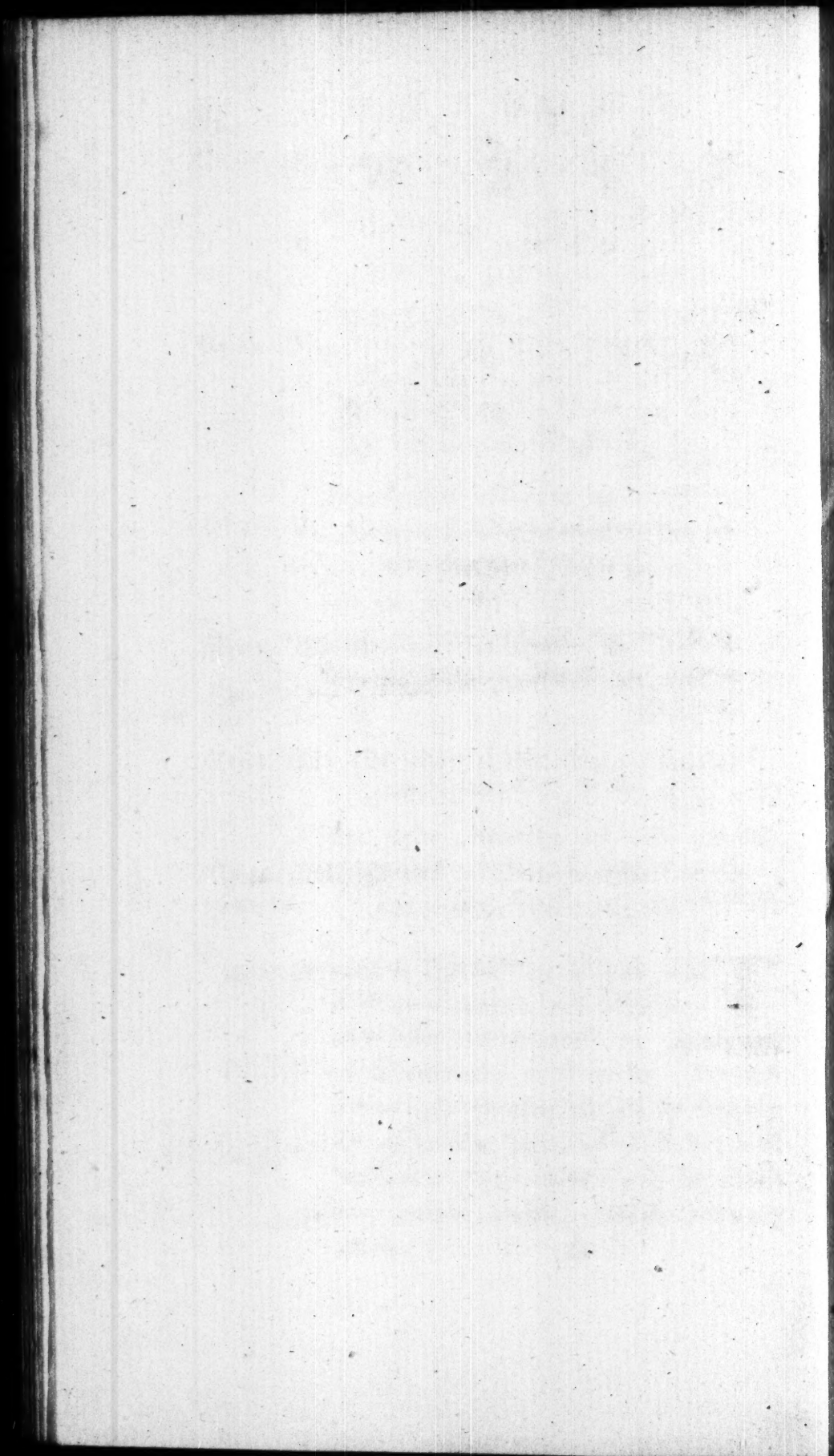
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V I E W
O F T H E
H U M A N F A C U L T I E S
A n d P A S S I O N S .

P A R T I .

The HUMAN MIND delineated,
by an enumeration and short de-
scription of its various *Powers*,
Affections, and *Passions*, in the
order in which they seem to flow
from, or stand related to one
another.

C H A P . I .

Of the *Soul* in general, with the
Powers and *Principles* belonging
to it.

THE SOUL of MAN is that The soul.
part of his nature which is
spiritual, or immaterial and im-
mortal; when it is considered in
respect of its animating the body,
it is called *Spirit*, and, when, in re- *Spirit*.
spect of its inherent intellectual
powers, *Mind*; these powers are *Mind*.
A some

some times, in allusion to the different parts or organs in which bodily motion and sensation have their origin, called the faculties of the *head* and *heart*, the first being the *natural* or directive, and the second the *moral* or active faculties; the clearest view or conception we can have of all these, is by describing and delineating them as follows.

S E C T. I.

Of the *Sensible* powers.

The senses. THE sensible powers in general, are those by which we receive any sensations or impressions independently of the will, and are called *Senses*.

External. Those by which we receive impressions from external objects are called the five *External Senses*, of seeing, hearing, tasting, smelling, and touching.

Internal. Those by which we receive such impressions, also, from internal objects, independently of the will, are called *Internal Senses*, such as a public sense, a moral sense, a sense of honour, propriety, &c.

That

That internal and innate principle of action, common to man with inferior animals, by which he is naturally incited to, or drawn off from any external object or pursuit, without waiting the deliberate operations of *Reason*, is called *Instinct*.

The natural propensities we have, in common with inferior animals, towards such objects as are necessary for the preservation, support, and nourishment of the *body*, both in what respects the species and individuals, are called *Appetites*.

S E C T II.

Of the Intellectual Powers.

THE mental faculties in general, by which man is distinguished from inferior animals, and fitted to discover, relish, and pursue a higher good, goes by the name of *Reason*.

This, as it respects particularly the power of discovering truth, and distinguishing it from the contrary, is called *Understanding*.

Judgment. The exercise of the understanding, determining as to the qualities of different actions or objects, after comparing and distinguishing them according to their discovered nature and tendency, is called *Judgment*.

Prudence. In the proper exercise of this, discerning the beneficial consequences of actions or objects, distinguishing and preferring them accordingly, consists *Prudence*; and

Wisdom. The joint exercise or co-operation of all our faculties, in pursuing the best ends by the best means, constitutes true *Wisdom*.

Sagacity. This when applied to the common affairs of life, and when supposing only a common size of intellect, employed in judging of truths that seem obvious, however important, and aided by experience, and a kind of instinct, rather than much culture, reasoning, or refinement, is called *Sagacity* or *Common Sense*.

Arts and Sciences. From a proper application or exertion of all our faculties, prompted by necessity, prosecuted with industry,

dusttry, and encouraged by prospects of public and private utility, springs the numerous progeny of *Arts* and *Sciences*.

S E C T. III.

Of the *Moral Powers*.

THE power of chusing or refusing, according to the discovered nature and tendency of actions or objects, is called the *Will*.

The various modifications of the Affections, will in pursuing good, and avoiding or averting evil, are, when calm and sedate, called *Affections*; and when some animal emotions or perturbations accompany them, rendering the mind in some measure passive, while under their influence and prevalence, they take the name of *Passions*; of all which the most universal and inseparable from the *Soul*, and that, from which the rest, however numerous or various, take their origin, is the principle of *Self-preservation*, as described Chap. II.

Self-preservation.

By repeated acts or long indulgence of these principles, they grow

Habits. into *Habits*; their habitual prevalence, or particular combinations of such habits form particular *Tempers* and *Dispositions*, by which the *Conduct* is regulated, and the general tenor of men's temper and conduct, or the different ends to which they appear to be directed, form their different *Characters*.

Conscience. That reflex governing principle within us, which determines our opinions of the morality of our actions involuntarily, and instinctively, by passing judgment upon them as right or wrong, the objects of approbation, or disapprobation, is called *Conscience*.

Justice &c. A proper regard to conscience in our intercourse with others, according to their various relations to us, and the laws and duties arising from these, (giving every one their due) constitutes the cardinal virtue of Justice, in all its different forms of *Equity, Honesty, Integrity, Fidelity, Veracity, Sincerity, Candour, &c.*

Honour. A regard to character rather than conscience, interest or law, is called *Honour*.

S E C T.

S E C T. IV.

Of the Recollecting and Resembling Powers.

THE power of connecting or associating ideas (whether they are so connected by nature or not) and forming images or pictures of their objects in this united view, so as to represent or bring them nearer to the mind, (however seemingly distant,) is called *Imagination* or *Fancy*; and

The mind's persuasion of the reality of their union or connection, is called *Opinion*.

The power of recording, retaining, and recollecting past perceptions and impressions, is called *Memory*.

The joint exercise of the understanding and memory in assembling and surveying internal objects or ideas, is called *Reflection*.

The joint exercise of the understanding and imagination, exploring the region of possibilities, and collecting

collecting materials for accomplishing or facilitating some end, otherwise unattainable, is called *Invention*, and the prosecution of such discoveries, *Improvement*.

Improvement.

Genius.

A superior capacity and disposition for these exercises; arising from nature rather than culture, and particularly adapted to some particular objects or studies, is called *Genius*.

Wit.

A quick perception rather of the fanciful than real relations of objects, with such an assemblage and representation of them as will best communicate the perception or impression we have to others, is called *Wit*.

Taste.

A nice and quick perception of the qualities that constitute any particular species of beauty or propriety in objects, and a consequent relish for them, is called *Taste*; but too frequent a change of this, or of the objects it has respect to, especially when fanciful and not real, is *Whim* or *Caprice*.

Whim or Caprice.

C H A P.

C H A P II.

Of *Self-preservation*, and the *Radical Affections*, or those from which the rest are derived.

SELF-PRESERVATION is a prin-^{Self-preser-}
ciple natural to all living, but^{vation.}
more especially to all rational crea-
tures; in the former it is govern-
ed only by *Instinct*, in the latter *Instinct*.
likewise by *Reason*: The ministers,
or rather auxiliaries of reason, are
the *Affections* and *Passions*, the force ^{Affections}
of which is increased according as ^{and Passi-}
the propensities of instinct co-o-^{ons.}
perate with them, in pursuing good
and avoiding or averting evil;
the first and simplest motions of
the mind towards these (beyond
the mere perception of them) are
Approbation and *Disapprobation*.

S E C T. I.

Of *Approbation*, and the *Radical Af-*
fections arising from, or allied
to it.

WHEN, in the object of our per-^{Approbati-}
ception we find any congrui-^{on.}
ty to our ideas of excellence, na-
tural

tural or moral, so as to communicate pleasure, it is reckoned good, and raises *Approbation*; the outward expressions of which, in different degrees, are called *Commendation, Praise, Applause*.

Esteem.

When regard is had to the value or excellency of the object we approve, either intellectual or moral, yet without any inclination or propensity towards it, it raises *Esteem*; which is either of *Ourselves* or *Others*.

Love.

When, by contemplation of the object, or reflection on its agreeable qualities, our approbation of it is attended with a sensation of pleasure, and some inclination or propensity towards it as good, it is called *Love*.

Desire.

When our approbation and love of any object are accompanied with uneasiness in its absence, and pleasure from the apprehension of its approach or attainableness, our affection towards it, is called *Desire*.

Hope.

A mixture of desire and joy agitating the mind, and anticipating its

its enjoyment, according to the probability there is of accomplishing the end, or obtaining the good desired, is called *Hope*.

A pleasing elation of mind, on Joy, the actual or assured attainment of good, or deliverance from evil, is called *Joy*, which is either *Natural* or *Moral*.

S E C T. II.

Of *Disapprobation*, and the *Radical Affections* arising from, or allied to it.

WHEN the object we perceive is incongruous or disagreeable to our ideas of excellence, natural or moral, so as to communicate pain, it is reckoned evil, and raises *Disapprobation*; the different degrees and expressions of which, are Blame, Censure, Reproof, Disgrace.

When the object is considered as worthless or of no value, either in an intellectual or moral sense, yet not such as to merit hatred or aversion,

aversion, it raises *Disesteem*, which is either of *Ourselves* or of *others*.

Hatred.

When by frequent reflection on its disagreeable qualities, our disapprobation of it is attended with a disinclination of mind towards it, it is called *Hatred*, which can scarcely ever be said to have *Self* for its object; so that its different forms from disappointing or counteracting the selfish, or even the public affections, have no distinct names.

Aversion.

When our disapprobation and hatred of any object are accompanied with a painful sensation upon the apprehension of its presence or approach, there follows an inclination to avoid it, called *Aversion*.

Fear.

A mixture of aversion and sorrow, discomposing and debilitating the mind, upon the approach or anticipation of evil, is called *Fear*.

Sorrow.

A painful depression of spirit, upon the deprivation of good, or the anticipation or arrival of evil,

vil is called *Sorrow*, which is either
Natural or *Moral*.

S E C T. III.

Of *Admiration*, and the affections
arising from, or allied to it.

WHEN regard is had partly to *Admiration*
the excellency, but more to
the uncommonness of the object,
there is a pause of reason by *Admi-
ration*; and

When regard is had only to the *Wonder*,
uncommonness or singularity of
the object, and no other quality, it
is beheld with *Wonder*.

An inclination to be more fully *Curiosity*,
acquainted with the object we per-
ceive or admire, is called *Curiosity*.

If it appears suddenly or unex- *Surprize*,
pectedly, it raises *Surprize*, which, *Amaze-
ment*,
rising high, is *Amazement* or *Asto-
nishment*. *Astonish-
ment*.

C H A P. III.

Of *Esteem* and *Disesteem*.

E STEEM, (as defined Chap. II.
Sect. I.) has respect either to
B ourselves

ourselves or to others; and the same may be said of *Difesteem*, (as defined Chap. II. Sect. II.) Both of them, therefore, may be delineated or traced through their different modifications, as follows.

S E C T. I.

Of *Esteem*, as it has respect to ourselves.

Pride.

WHEN our esteem of ourselves or opinion of our own rank and merit is so high as to lessen the regard due to those of others, it is called *pride*, which is increased by whatever increases this self-esteem,

as *Obsequiousness*, *Flattery*, *Praise*, &c.

Arrogance.

When pride leads us to claim any right or distinction that is not due to us, it takes the name of *Arrogance*.

Haughtiness and Insolence.

A display of this, by outward expressions of disrespect or contempt in our carriage towards others, is called *Haughtiness*, or *Insolence*.

Self-sufficiency.

Such an opinion of our own abilities and attainments, as makes

us regardless of the advice and opinion of others, is called *self-sufficiency*, or *conceit*.

Conceit.

This, when accompanied with a *Vanity*, persuasion that others have a high opinion of our merit, is *vanity*.

A vain display of any imaginary merit or distinction of our own, in order to gain the attention and regard of others, is *Ostentation*. And

When this display is made in imitation of others as to qualities, not material to us, nor possessed by us, it is *Affectation*.

Affectation.

A noble elevation of mind, arising from a just esteem of ourselves, and sense of our superiority to others, disposing us to do the more good to them, without any view to return, is called *Generosity*.

Generosity.

When this reasonable self-esteem is accompanied with a contempt of danger, and disposition for enterprise or great exploits, together with a noble independence of mind, it takes the name of *Magnanimity*.

Magnanimity.

S E C T. II.

Of *Esteem*, as it has respect to *others*.

Humility.

A Just sense of our own errors, follies, and weaknesses, disposing us to bear with those of others, is called *Humility*.

Equanimity.

Generosity and humility, or a just sense both of our worth and our weakness, not affected nor altered by outward circumstances, events, or opinions, produce that equal temper of mind called *Equanimity*.

Courtesy.

A proper degree of esteem and good will to others, regulating our deportment towards them, according to their various conditions and relations, is called *Civility*, *Complaisance*, or *Courtesy*, as modes of *Politeness*; and

Politeness.

Deference.

When the object is superior to us we regard it with *Deference*, *Respect*, and *Honour*.

Reverence.

When the object carries in it an idea of greatness and dignity with superiority, it commands *Awe* and *Reverence*.

When

When it has any thing in it sub-Veneration.
lime, solemn, or sacred, it raises
Veneration; and

When this has *God* for its object, Adoration;
and is accompanied with acts ex-
pressive of it, it is called *Worship* or
Adoration.

S E C T. III.

Of *Disesteem*, as it has respect to
Ourselves.

DISESTEEM of ourselves, from Humility,
an insensibility of our real me-
rit, or the distinction due to us,
and over-rating that of others, oc-
casions undue *Humility*.

When this makes us yield to the Simplicity
undue influence of others, by an
implicit, yet voluntary compliance
with them, even against our own
experience or judgment, it is called
Simplicity; and

A facility hence arising in our Credulity;
assent to the testimony or reliance
on the veracity of others, even a-
gainst our own experience and
judgment, is called *Credulity*.

B 3 When

Puſillanimity.

When diſeſteem of ourſelves is attended with ſo low an opinion of our own abilities, as may prevent our undertaking or executing what we are capable of, it induces a certain weakneſs or feebleneſs of mind called *Puſillanimity*.

Abjeſtneſs.

Puſillanimity often following on pride, and leading to low ſubmiſſions and artifices, eſpecially if for low ends, is called *Meanneſs*, or *Abjeſtneſs*.

S E C T. IV.

Of *Diſeſteem*, as it has reſpect to *Others*.

Pride.

DIſEſTEEM of others, carried too far, has the ſame effect as too high an eſteem of ourſelves in producing *Pride*; and

Contempt.

When this is accompanied with an opinion of their inſignificancy or inferiority to us, we regard them with *Contempt*.

Deriſion.

Contempt riſing high, with ſuch expreſſions of it as may expoſe to the contempt of others, is called *Deriſion*, or *Ridicule*; and

When

When the object of our contempt is reckoned far beneath us, it is considered with *Scorn* or *Disdain*.

C H A P. IV.

Of *Love* and *Hatred*, with the *Affections* arising from, or allied to them.

LOVE and *Hatred*, (as defined Chap. II. Sect. I. and II.) may be considered, in all their different modifications, according to their different objects or degrees, as in the five following sections.

S E C T. I.

Of *Self-Love*, and its modifications.

WHEN we ourselves are the ultimate objects of our love or regard, it is called *Self-Love*; which, when accompanied with certain inordinate propensities towards outward objects, takes the different forms and names after-mentioned.

When

Emulation. When *Self-Love* engages us to the pursuit of any kind of good, because others are sharers in it, or rivals for it, especially if our object be fame or distinction, and our aim to raise ourselves to the same level with others, rather than sink them to ours, it is called *Emulation*.

Ambition. Self-Love engaging to the immoderate desire and pursuit of power and authority, is called *Ambition*; and

Tyranny. Insatiable ambition, when armed with absolute or illegal power, without goodness, is *Tyranny*.

Covetousness. Self-love engaging to the immoderate desire of any object possessed by another, is called *Covetousness*, or, (when wealth is the object) *Avarice*; and

Penury, &c. According to the value that appears to be put upon outward goods, our distribution of, or affection towards them, is called *Penury*, *Frugality*, or *Profusion*.

Sensuality. Self-love, determining to the immoderate desire and pursuit of sensual

ful pleasure, or whatever gratifies only the outward senses and appetites, is called *Voluptuousness*, or *Sensuality*.

This, according to the different ^{Gluttony, &c.} forms in which sensual pleasure is pursued, takes the different names of *Gluttony*, *Debauchery*, *Luxury*, *Dissoluteness*; and

From immoderate enjoyment in any of these ways, comes *Satiety*.

Self-love, engaging to the pursuit of ease or rest, is called *Indolence*.

This, when immoderately indulged, so as to induce a certain debility or vacuity of thought, is called *Sluggishness* or *Sloth*.

S E C T. II.

Of *Benevolence*, in its various forms or modifications:

WHEN others are the ultimate ^{Benevo-} objects of our *Love*, without ^{lence.} regard to their moral qualities, or relation to us, but only their partaking the same common nature with us, and capacity of receiving good from us, with a disposition, on our part, to communicate it, good

love has the general name of *Benevolence*.

Good Will. When this arises from a natural or habitual desire of pleasing, or communicating good to all others, without exception, it is called *Universal Good Will*, or *Good nature*.

Humanity. Such a disposition, when exercised towards inferiors or dependents, is called *Humanity*; and when displayed in communicating to others, without regard to our own interest, or to any indigence, necessity, or requital on their part, it is called *Beneficence*, *Bounty*, or *Liberality*.

Benevolence to our benefactors, is *Gratitude*; an inward impression of this, *Thankfulness*, and the expression *Praise*.

Thankfulness.

Praise.

Benevolence to the injurious, when in our power, or needing our assistance, is called *Mercy*, *Forgiveness*, or *Clemency*; and

Meekness. If this hinders our returning injuries, when provoked to it, we give it the name of *Lenity*, *Forbearance*, or *Meekness*.

Benevolence

Benevolence to the afflicted is Pity.
Pity or Compassion.

When to this is joined a fellow-Sympathy, feeling of their distress, arising either from similar experience, or from natural humanity and *Tenderness* of heart, it is called *Sympathy*; and

If these dispose us to favour or Charity, relieve them, without hopes of a return, or even to think and judge favourably with respect to them, it has the name of *Charity*.

S E C T. III.

Love of Complacence, considered according to its various objects and degrees.

WHEN regard is had to the moral qualities of the object, its relation to us, and fitness to please or do us good, love settles into *Complacence*.

Complacence in a small degree is expressed by *Satisfaction*; in a higher degree by *Delight*; and

When regard is had, not so much to the qualities of the object, as to its

its relation to us, it is called *Fondness* and *Kindness*.

Unkindness The want of this, where due, is *Unkindness*.

Sociableness. A natural or habitual complacency of disposition, engaging to associate with others, in general, is called *Sociableness*.

Friendship. Mutual complacence, intimacy, and equality, together with a conformity of dispositions, virtuous principles, ends, and pursuits, constitute that happy union of minds, called true *Friendship*.

Natural Affection. When the objects of our love and complacence are such as stand in any natural relation to us, it is called *Natural Affection*; and

Patriotism. When our native country and its interests are the objects of it, it is called *Patriotism*.

Devotion. When *God* is the object, an habitual desire of pleasing him, with a disengagement from whatever may lessen our regard and affection towards him, is called *Devotion*.

This,

This, when mixed with a filial Piety. and reverential fear of offending him, is *Godliness*, or *Piety*; but

When a slavish fear of him is the motive, rather than love, and leads to multiply outward rites of worship, or to lay more weight on these for pleasing him than on inward exercises and affections of the heart, and to consider trivial events or occurrences, as intimations of his favour or displeasure, it is called *Superstition*.

An attachment to particular Bigotry. sects, factions, or opinions, to the prejudice of true piety or patriotism, is *Narrowness of Spirit*, or *Bigotry*; but

When this attachment is regulated by reason and benevolence, so as not to mar our charity for those who differ with us, nor lead to any undue severity towards them, it is called *Moderation*.

An uncommon vehemence of Zeal. temper appearing in our attachment to particular parties or opinions of any kind, and engaging us earnestly to propagate or defend
C them,

them, and to oppose or suppress the contrary, is called *Zeal*.

Enthusiasm. Zeal for any particular parties or opinions, arising from an apprehension of supernatural influence and incitements, rather than from any deliberate reasoning with respect to it, and accompanied with an uncommon energy of spirit and elevation of fancy and affection, is called *Enthusiasm*.

S E C T. IV

Hatred of Malevolence, and its different Modifications.

Malevolence.

HATRED, disposing to hurt or injure others, rather than to benefit ourselves, is called *Malevolence*.

Ill-nature.

An habitual malevolence, or disposition to displease others, is *Ill-will*, or *Ill nature* ;

Malice.

This long continued towards any, and either unmerited, or unforgiving, is *Malignity* or *Malice*.

Ingratitude.

Any degree of malevolence to our benefactors, or even neglect, and

and undue returns to them, is *Ingratitude*.

A malevolent opposition to go- ^{Rebellion.}
vernors or superiors in the lawful
exercise of their authority, is *Rebel-*
lion; and

Such an opposition to the will of *Impiety.*
God, or contempt of what relates
to him, is *Impiety*.

Malevolence to the miserable, *Inhumanity;* ^{Inhumani-}
when at our mercy, is *Inhumanity*; ^{ty.}

Unwillingness to relieve or think
favourably of them, is *Uncharita-* ^{Uncharita-}
bleness; ^{bleness.}

This, when accompanied with *Hardheart-* ^{Hardheart-}
insensibility, or inattention to their ^{edness.}
distress, is *Hard-heartedness*,

Add insolence to any of these,
and it becomes *Barbarity* or *Cruel-* ^{Cruelty.}
ty.

A wanton cruelty to others, *Petulancy.*
without benefit to ourselves, is *Pe-*
tulancy;

When by any of these, the cha- ^{Obloquy.}
racters, rather than persons of o-
thers, are attacked, it is called *Ob-*
loquy, *Reproach*, and *Scurrility*;

Raillery.

This, when softened by some mixture of wit and humour, is called *Raillery*, and *Invective*.

S E C T. V.

Hatred of Displacency, and its different modifications.

Displeasure.

WHEN Hatred disposes to avoid, rather than to hurt or injure others, it takes the name of *Displeasure*, or *Displacency*;

Dislike.

The smallest degree of this, is called *Dislike*.

Harshness.

When hatred is pointed at every thing criminal, without regard to what may extenuate, it is called *Harshness* or *Severity*; and

Moroseness.

When it is on account of innocent pleasures or liberties, without making proper allowances for them, it is *Moroseness*.

Anger.

When hatred and displeasure rise high on a sudden, from an apprehension of injury received, and perturbation of mind in consequence of it, it is called *Anger*.

The

The first workings of anger may ^{Animosity.} be reckoned *Animosity*; and its effects, *Outrage*.

An injury from an inferior, is ^{Indignation.} termed an *Indignity*; and the sense of it, *Indignation*.

Our sense of any injury or the ^{Resentment.} re-action (as it were) of our minds, for repelling it, is *Resentment*;

A propensity and endeavour to ^{Revenge.} injure the offender, more than to reclaim or secure against him, is *Revenge*.

This, when settled into a habit, ^{Rancour.} and refusing reconciliation, is *Spite* and *Rancour*.

An habitual proneness to anger, ^{Fretfulness.} on every little occasion, is called *Fretfulness* or *Peevishness*;

This, when silent, is *Sullenness*; ^{Sullenness.} when talkative, *Snarling*; and ^{Snarling.}

When there is added to it, an ^{Forwardness.} impatience of contradiction to ourselves, and desire of contradicting others, it takes the name of *Forwardness* or *Perverseness*.

Anger, rising to a very high ^{Fierceness.} degree, and extinguishing humanity,

Fury. becomes *Fierceness*, and its out-
breakings, *Fury*.

Wrath. A sudden and immoderate trans-
port of anger, is *Wrath*, and its
outbreakings, *Rage*.

CHAP V.

Of *Desire* and *Aversion*, considered
according to their different ob-
jects and degrees.

SECT. I.

Of *Desire*, and its more general
modifications, agreeably to the
definition of it, Chap. II. Sect. I.

Inclination. **A** Weak motion, or tendency of
the mind towards the object
desired, is called *Inclination* ;

Impulse. This, when violent, and such as
cannot be rationally accounted for,
is called *Impulse*.

Partiality. When regard is not had to the
nature and qualities of the object,
so much as to its relation or agree-
ableness to us, we are said to re-
gard it with *Partiality*.

Desires after what respects the Appetites. support of the body, are called *Appetites* :

In a proper restraint or mode-^{Tempe-}ration of these, consists the cardi-^{rance.}nal virtue of *Temperance* ; and

In the command of our desires ^{Content-}in general, and conforming them^{ment.} to our circumstances, lies *Contentment*.

Desire, inflamed and continued, ^{Longing}is called, *Longing* ;

When it is much whetted, in view ^{Greediness}of seizing its object, it rises to *Greediness* or *Avidity* ; and

When it is accompanied with ^{Propensity}much emotion, and eagerness, without the deliberation of reason, it is called *Propensity*.

S E C T. II.

Of *Aversion* (as defined Chap. II. Sect. II.) and its more general modifications.

AVERSION in its weakest de- ^{Indiffe-}gree, or rather the absence of^{rence.} desire, is called *Indifference* ;

Aversion

Prejudice. Aversion to any object before examination, or without rational grounds for it, is *Prejudice*; and

Disgust. When it rises to a high degree, from either satiety, associations of ideas, or previous experience of its disagreeable qualities, it is *Disgust*;

Misanthropy. An habitual disgust and dislike to mankind, is called *Misanthropy*.

Reluctance. Aversion to any object, when we are constrained to choose or comply with it, is called *Reluctance*.

Antipathy. A constitutional aversion to any object, immediately upon the perception or apprehension of it, without regard to its qualities or impression on others, is called a *natural Antipathy*.

Abhorrence. When displeasure and aversion rise very high, especially upon an apprehension of moral evil in the object, disposing to avoid it, it is called *Detestation* or *Abhorrence*.

Horror. When these dispose us to avoid, not only the object, but the thoughts of it, and are either accompanied or easily alarmed with fears of the smallest

smallest approaches to it, we are said to regard it with *Horror*.

C H A P. VI.

Of Hope and Fear.

THESE two (as defined Chap. II. Sect. I. and II.) may be traced through their different forms or modifications, as set forth in the two following Sections.

S E C T. I.

Of Hope, &c.

WEAK and distant hope waiting ^{Expectation.} the effect or success of means, is called *Expectation*.

The steady maintainance of hope ^{Patience.} and tranquillity, even in this state, when attainment is protracted, and sufferings in the way to it, forms the virtuous habit of *Patience*; as

Devout acquiescence and submis- ^{Resignation.} sion, when deprived or disappointed, is *Resignation*.

Hope elated by security of suc- ^{Confidence.} cess in obtaining its object, is called *Confidence*; but

Groundless

Presumption.

Groundless confidence, or security of the end, without the use of proper means, is *Presumption*.

Vanity.

Self-confidence, accompanied with a pleasing apprehension of self-importance, are essential ingredients of *Vanity*; and

Assurance.

A security hence arising of approbation as well as success, whether groundless or not, gives *Assurance*.

Impudence.

Confidence, without modesty, or a security of obtaining any end, without regard to decency and propriety in the means, is called *Impudence*.

Hesitation.

Hope, deliberating about the choice of means for obtaining the desired object, is *Hesitation*;

Suspense.

Hope, wavering or fluctuating in or after the use of these means, is called *Suspense*.

Resolution.

When suspense is overcome, and the means fixed, we come to steadiness and *Resolution*:

Obstinacy.

This persisted in, when the grounds of it are insufficient, is *Obstinacy*, or *Stubbornness*;

Stubbornness.

Stubbornness in matters of opinion is called *Dogmatism*. Dogmatism.

Contempt of any unavoidable danger, in the execution of what is resolved upon, is called *Intrepidity*, *Boldness*, or *Courage*, and steady perseverance in it, amidst opposition, is *Constancy*. Courage. Constancy.

A display of these in warlike achievements, takes the name of *Bravery*, or *Valour*. Bravery.

An impatient encountering of danger, rather than wait the use of probable means for avoiding or averting it, is *Precipitation*, or *Rashness*. Rashness.

That strength and vigour of mind which appears in a display of courage, firmness, and resolution, when much opposition is to be resisted, distresses supported, difficulties and dangers surmounted, for the attainment of great and valuable ends, constitutes the cardinal virtue of *Fortitude*. Fortitude.

Desire, especially when mixed with hope, leads us to *Wish*; but

While we have more of desire than hope, or even while, by a suspense Doubt.

suspense of judgment and opinion, as to any objects of inquiry, the assent of the mind is delayed and unsettled, we are said to *Doubt*.

Scepticism. When doubting and suspense become habitual, especially in matters of faith, there follows a kind of vibration or uncertainty of judgment and opinion, called *Scepticism*.

S E C T II.

Of *Fear*, &c. (as defined Chap. II. Sect. II.)

Anxiety. AN over-active fear of any event, mixed with perplexity, suspense, and frequent alarms about every minute circumstance relating to it, is called *Solicitude*, or *Anxiety*.

Impatience. This, when immoderately indulged, and the event protracted, grows into *Impatience*.

Suspicion. Fear of another's endeavouring secretly to prevent our attainment of the good desired, raises our *Suspicion*; and

Suspicion

Suspicion of his having obtain- Jealousy.
ed, or being likely to obtain it him-
self, raises or constitutes *Jealousy*.

Fear, flying from danger, rather Cowardice.
than encountering, and, by the use
of proper means, averting it, is
Cowardice.

Habitual fear of something aw- Dread.
ful, is called *Dread*.

A sudden and unaccountable fit Fright.
of fear, is a *Fright*, or *Panic*.

This, when attended with sur- Terror.
prize and much discomposure, grows
into *Terror* and *Consternation*.

When the probability of the ob- Desponden-
ject's approach that is dreaded, cy-
comes to be increased, the mind
gives way to *Despondency*; and,

When all hopes of averting it Despair.
are extinguished, it sinks into *De-
spair*.

Fear, mixed with humility, fluc- Diffidence.
tuating in the choice of means,
and preventing the necessary reli-
ance on them when chosen, is called
Irresolution and *Diffidence*.

D

When

Dejection.

When this prevents action and the use of means, as unavailable, it grows into *Dejection of Spirit*.

Modesty.

Diffidence of ourselves, accompanied with much delicacy in our sense of whatever is mean, indecent, or dishonourable; and fear of its being done by, or imputed to us, is called *Modesty*.

Shame.

Consciousness of any such thing's being done by, or imputed to ourselves, or those we are concerned for, occasions *Shame*; and

Bashfulness.

An habitual apprehension of incurring this, arising from an excess of delicacy, and consequent discomposure, is called *Bashfulness*.

C H A P. VII.

Of *Joy* and *Sorrow*, their various forms, objects, degrees, &c.

S E C T. I.

For, *Natural and Moral*, (agreeably to the definition of it, Chap. II. Sect. I.) may be traced through a variety of modifications, as follows:

Joy,

Joy, on account of good ob-
tained by others, is expressed by ^{Congratulation.}
Congratulation.

When it arises occasionally from ^{Mirth.}
ludicrous or fugitive amusements,
in which others share with us, it is
called *Merriment* or *Mirth*.

Joy, arising from a conquest o- ^{Triumph.}
ver some considerable opposition,
is called *Triumph*; and

When this is accompanied with ^{Vain-glory.}
much ostentation, the name most
expressive of it is *Vain-Glory*.

When joy is settled into a habit, ^{Gaiety.}
or flows from a placid temper of ^{Chearful-}
mind, formed to please, and be ^{ness.}
pleased, it is called *Gaiety*, *Good*
Humour, or *Chearfulness*.

Joy, rising high on a sudden, ^{Exultation.}
is *Exultation*.

Immoderate transports of it, ra- ^{Raptures.}
vishing the soul, and raising it, as
it were, above itself, are called
Raptures, or *Ecstasies*.

Well-grounded self-approbation, ^{Moral joy.}
from a consciousness of our tem-

per and conduct's being regulated aright, with respect to God and man, is the foundation of true *Moral Joy*, inward *Peace*, and *Serenity of Mind*.

Glory.

When this rises high, and is accompanied with a lively sense of the divine favour and approbation, it gives a fore-taste of the celestial felicity, which is expressed by *Glory*.

Happiness.

Habitual joy and serenity, arising from the perfection, rectitude, and due subordination of our faculties, and their lively exercise on objects agreeable to them, constitute mental or rational *Happiness*.

S E C T. II.

SORROW, *Natural and Moral*, (agreeably to the definition given of it, Chap. II. Sect. II.) may likewise be considered according to the diversity of its modifications, as follows :

Concern.

Sorrow, in its lowest degree, is called *Concern*.

When

When it arises from the disap- Vexation.
pointment of hopes and endea-
vours, its name is *Vexation*.

Sorrow, when silent and thought- Pensiveness.
ful, settles into *Pensiveness*, or *Sad-* Sadness.
ness.

When it is long indulged, so as Melancholy
to prey upon and possess the mind,
it becomes habitual, and grows in-
to *Melancholy*.

Sorrow, increased and continu- Grief.
ed, is called *Grief*.

When tossed by hopes and fears, Distraction.
it is *Distraction*.

When these are swallowed up by Despair.
it, it settles into *Despair*.

The highest degrees, or rather Agonies.
sensations, of natural sorrow, are
called *Agonies*.

Sorrow, arising from the un- Condo-
merited sufferings of others, is ex- lence.
pressed by *Commiseration* and *Con-*
dolence.

Sympathy. Our sense of these sufferings,
 Compassion by *Sympathy* or *Compassion*; and
 Consolation Our endeavours to soothe, or alleviate them, by *Consolation*.

Envy. When our sorrow arises from the happiness of others enjoying a good which we desire, and think we deserve; or when we rejoice on their losing it, it is called *Envy*;

Detraction When this leads us to rival their merit, by lessening it, rather than by raising our own, it is called *Defamation* and *Detraction*.

Regret. Sorrow on account of actions or events which might (in our opinion) have been prevented, is called *Regret* :

Murmuring. Fruitless and inactive complaints of them, is *Murmuring* or *Repinning* ;

Repentance A change of temper and conduct, is called *Repentance* ; and

Contrition. The humility and sorrow accompanying this, has the name of *Contrition*.

Remorse. When sorrow arises from a painful remembrance of criminal actions and pursuits, and is accompanied

nied with self-condemnation and compunction of mind on account of them, it is called *Remorse*.

When remorse is unavailing and Anguish. rises high, it anticipates the infernal miseries, and is called *Anguish*.

P A R T II.

Various *Observations* and *Directions*, with respect to the Human *Faculties* and *Passions*, their Nature, Improvement, and Government.

C H A P. I.

General Observations on the Mental System, with remarkable characters and Properties of the *Affections* and *Passions*.

THO', for the clearer conception and description of the *Mental Powers*, it be necessary to examine them separately and analytically, yet care must be taken that they are not looked upon as so many *distinct Agents* in the mind, which is always to be considered as one simple indivisible principle,

Misapprehension of Faculties.

principle, operating or exerting itself in all these different ways.

Disputes arising from this.

It seems to be, for want of attention to this, that some disputes have arisen among Moralists (whom, of all men, they are the most unbecoming) about the freedom of the *Will* when determined by the judgment of the *Understanding*; also whether it is by *Reason*, *Conscience*, or a *Moral Sense*, that moral qualities are perceived; and the like questions; for which see the inestimable writings of Mr Locke, Butler, Hutcheson, Price, Smith, &c. What deserves our attention more in this case is, that

Principles of the mental system.

I. As from the contemplation of man's bodily structure, there are so many proofs of the wisdom and goodness of our adorable CREATOR, we have still more from an attentive view of this *moral Anatomy* of the human mind; thus we see principles of action seemingly opposite (as in Chap. IV.) placed so as to balance one another, like the antagonist muscles of the body, either of which separately would occasion

caſion diſtortion, yet jointly form an admirable ſyſtem or compoſition, but ſuch as muſt be owned to bear the marks of depravity and departure from its original ſtate ; and, if even the ruins of this be ſo admirable, what may we ſuppoſe it to have been in all its primæval innocence and excellence, tho' ſtill ſhort of that to which we may expect that, by the divine goodneſs, it ſhall be advanced through the revolving periods of immortality.

To prevent however any preſumptuous hopes of being thus advanced indifcriminately, and to animate our ambition and endeavours after it, amidſt the tumults of paſſion, the allurements of ſenſe, and the ſtimulations of appetite, which we may at different times be obliged to encounter, it will be always neceſſary to remember that this life is a field of combat, betwixt *Reaſon* and *Paſſion*, as it is alſo betwixt *Faith* and *Senſe*, and betwixt the brutal and angelical parts of our nature; that, by ſuch an oppoſition of principles within us, our obedience and virtue are put to the trial, and that

A profitable view of them.

that the consequences shall be accordingly immortal honour or disgrace.

Passions resembling and diversifying.

2. *Another* evidence of divine wisdom in the moral fabric, similar to that in the natural is, that, as in our outward structure, tho' there be an uniformity or resemblance in the essential parts or organs necessary to life, yet there is a variety or difference of voice and features necessary to distinguish one from another; even so, as to the inward constitution, tho' there be an uniformity in respect of those passions and dispositions necessary for the preservation and defence of the whole or individuals, as love of children, country, reputation, &c. yet there is a variety leading to different objects, studies and pursuits, where the general good requires it, as in the pursuits of knowledge, fame, power, &c. and the difference of characters as to softness and severity, action and contemplation, &c.

Proportion of Passions to Reason.

3. Where the *Passions* are naturally *strong* and impetuous, there is

is originally a proportionable strength or vigour of *Reason* to check and controul them, if properly exercised and improved for this purpose ; but, if otherwise, the strength of reason will diminish, while that of passion increases, as Instinct co-operates with it ; hence it is that we often see *Love of Life and of Riches* grow stronger with years, when they ought in reason to grow weaker, and would have done so, if proper culture and discipline had been used ; this is one of many evidences, that *Weakness of Passion* does not always argue or arise from weakness of mind, but the contrary : It has, indeed, with some colour of reason, been alledged, that weakness of *Body* gives advantage to the passions, as it occasions a greater sensibility of outward injuries, infirmities, and necessities ; but the culture and discipline mentioned, will (through the divine aid) be found effectual in this case likewise, for giving a noble superiority over these outward disadvantages.

4. The *Passions* are *Contagious* ; Passions are
we are ready to give way to them ^{contagious.}
when

Rules and Remarks

when we see others do so, or when we have lively representations made to us of whatever gave an acute perception to others ; hence it is that poets and orators display the designs, hopes, views, and attachments, of those in whose favour they would wish to interest us, as in the stories of Pallas and Camilla, Nisus and Euryalus ; but any representations, either in the epic or dramatic way, are blameable that tend to raise affections and passions which ought to be suppressed, as distrust of providence or approbation of vice, by representing it as most commonly successful, varnishing it over with false colours to deceive the imagination, or blending it injudiciously with many engaging qualities in the same character.

Influence of
opinions
and associa-
tions.

5. *Passions* depend much upon *Opinions* ; thus the opinion of another's power and inclination to hurt us, raises our Anger, that of another's undeserved misery, our Pity, &c. They also depend upon associations of ideas by the fancy, and happiness is influenced accordingly, by our opinions of what

what is good, and the objects or ideas associated with it, giving rise and occasion to corresponding passions, so that there is no knowing a man's happiness or unhappiness unless we knew his opinions, associations, and passions thereupon.

6. The *Passions* when immoderate, counteract and disappoint themselves; thus the rage of the choleric man makes him unguarded and impotent; the ardour of the lover makes him more awkward and ungraceful; the timidity of the coward magnifies the danger, and makes him less able to avoid it; the insatiableness of the covetous man mars his credit; and the profusion of the vain and ambitious often leaves them in poverty and ignominy, the evils most dreaded by them.

Immoderate Passions counteract themselves.

7. The *Passions* justify themselves, as may be observed, where Fear, Anger, Love, Ambition, &c. prevail: However unreasonable we think the passions of others, we are apt to think our own justifiable, while we are under their influence, until by *Reason's* resuming its authority,

Passions justify themselves.

thority, we come to view them through the same clear and temperate medium that we do those of others; or that an impartial spectator would view them.

Manner of
raising or
moderating
them.

8. The *Passions* are not to be raised or suppressed by a *direct* or positive act of the *Will*, but in an *indirect* manner, by getting our attention turned to those *Qualities* or *Properties* of any object that tend either to excite or abate them; hence it is that the same object often excites love or hatred, desire or aversion in the same or different persons, according to the view taken of it, and apprehension of its real or imaginary qualities.

As Sorrow,
Fear, &c.

Sorrow has been often prevented or moderated, in this indirect manner, by whatever employs the time or thoughts otherwise, and by such considerations as excite *Hope* or *Fear*: *Fear*, by considerations of character, safety, and necessity, diverting it to another object, and thus making it *counteract* itself; as also by whatever exercises *Hope* or *Anger*; and there is no passion
whatsoever

whatsoever but may be prevented, excited, or moderated, by such considerations as diminish or magnify the importance of their objects, and by gaining time to vary their directions; as Cæsar did by smothering his anger 'till he had counted the Roman alphabet. The government of the *tongue*, and guarding the avenues of *sense*, will also be found a great step towards the government of the passions, to which the power of *moderating* them is, more necessary than the art of *raising* them. It is the selfish passions, not the social, that need most restraint.

9. We cannot determine how far any passion may influence a man's conduct, from knowing the *Degree* of it, unless we also know what *Proportion* it bears to his judgment or experience, and to the other principles or passions that influence him: There is no man but has all of them in some degree, but they are naturally stronger in some and weaker in others, and differ in the same person in different ages and circumstances;

Passions influence according to their degree and proportion.

so that it is this proportion which determines how far any one of them, as *Compassion*, *Benevolence*, *Devotion*, &c. is in a due degree by being superior to malevolent or selfish principles which balance them.

How the
passions of
individuals
become Na-
tional.

10. There is no passion that sways *Individuals*, to which *Nations* and *Communities* are not subject, if the means of propagating or diffusing them become general; from hence proceed not only the temporary ferments that have often become national; but likewise the different *Characters* and tempers which have been ascribed to different *Nations* to which the natural causes of climate, diet, air, &c. as well as the moral ones of education, laws, religion, &c. may have contributed.

How passi-
ons and ap-
petites o-
perate.

11. *Appetites* and *Antipathies* have no regard to *Good* or *Evil* in their objects, for they lead to or from them, without any thought of their qualities; but the *Passions* are accompanied with some regard or attention of this kind, to the
imagined

imagined qualities of objects, and their effects are to magnify their good and evil, and thereby quicken our other powers in the pursuit of them.—Love is by way of eminence sometimes called *Affection*; and Anger, *Passion*.

C H A P. II.

Particular Remarks on some of the passions.

I. **D**ESIRE, *Aversion, Joy, and Sorrow*, Malebranche calls Spiritual affections.

Spiritual Affections, because the purest *Spirit*, if subject to evil, may be supposed capable of them. The two last approach nearest to sensations.

2. The command of our *Desires* Command of Desires. is of particular consequence to happiness, being the foundation of contentment, and of that gladness of heart that accompanies it. The fewer and more moderate they are, the fewer are our wants, and consequently the less our dependence on outward persons or things to supply them; it is this that keeps

our happiness in our own Power, and confines it to a sense of the approbation of God and our own Minds: Some *Desire* indeed is necessary as a spur to action, but as outward enjoyments are limited, our *Desires* should be so likewise; for it is not the pleasure of enjoyment, but the pain of disappointment, that bears any *lasting* proportion to the ardour of our desires; they make objects necessary to happiness, which are not so of themselves.

Happiness
and misery
of others.

3. The *Happiness* of others is sometimes the *ultimate* object of desire, and not (as *Mandeville* asserts) always desired with a view to our own; for, if so, the *Love of Friends*, &c. would always cease at death; nor can its continuing then be ascribed to associations of ideas (like our concern about our own bodies, and those of others after death) for it grows stronger by reflexion, which such associations do not.

How de-
sired.

The *Misery* of others will, perhaps, scarce ever be found to be an *ultimate*

ultimate object of desire, but rather desired with a view to some imaginary good or gratification, which probably the worst of men would chuse to attain without such misery to others, if it appeared equally easy to them.

4. We have more power over the *Misery* of others than over their *Happiness*; hence it was necessary that *Compassion* should be stronger than *Congratulation*; and as every man has it in his power to hurt us, *Anger* becomes necessary, that the fear of provoking it might restrain from injuries; when no other principle would do it.

As *injuries* are magnified when viewed through the medium of our own *Anger*, *Self-love*, or *Hatred*, they are lessened by a proper allowance for those of others, as also by considering that the *Injurious* are objects of *Compassion*, as well as of *Resentment*; that the being too ready to suppose them our enemies, for every offence, is the way to make them so; that death must soon end our quarrels; and if we would

And in our power.
Anger, its use, and manner of restraining it.

would then forgive others and be forgiven by the Supreme Judge, we should not delay the practice of forgiveness: *Trifling* injuries are best punished by neglect, and upon a proper view of them, how few are there but what have respect to *Trifles*? it is pride that magnifies them; allow others to have their opinions and desires as well as you, and if they really injure you, will you punish yourself for it? Consider how passion must unfit you for every duty of religion; keep the example of JESUS in your eye; consider every great provocation as a special trial from GOD by which he wants to prove you, and think how much more profitable, pleasant and glorious, it is for you to approve yourself to GOD, and overcome the violence of your spirit, than to take revenge. See more of this Chap. VII.

Nature of
Compassion

5. The proper import of *Compassion* is sorrow and concern for another's misery; to this two other perceptions are often joined, viz. some satisfaction on account of our own safety, and fear of what others

thers feel, but neither of these two are compassion, tho' from their frequent conjunction with it, *Hobbes*, *Mandeville*, &c. make one or other of them to be the whole of compassion, and thereby make it a selfish principle.

6. *Love of Fame* and *Fear of Shame*, tho' they are not virtuous principles, yet are such powerful and prevalent motives of action, that they must not be weakened or suppressed without substituting *higher principles* in their stead; the latter serves often for restraint, where such *higher principles* are wanting, and the former. viz. *Love of Fame*, is one of the most universal springs of action, tho' such as (when not under the government of reason and conscience) may lead to what is criminal, as well as to a *Mean-ness*, which seems to be very inconsistent with it: *Alexander's* desire of having the instructions of *Aristotle* communicated to none but himself, is an evidence of this; his passion, even for *literary fame*, thus far got the better of his *Benevolence*: The commentaries of *Cæsar*,
Love of fame and fear of shame.

Cæsar, and his conference with the *Egyptian Priest* about tracing the sources of the Nile, shews his having been (tho' in a nobler way) actuated by the same principle ; and this age has produced a PRINCE of the illustrious house of BRANDENBURGH, who, by his writings and warlike atchievements, seems to be a fairer candidate than *Cæsar* for *Literary* as well as *Military Fame*, both of which are too much to be grasped at, and very seldom attained by the same man ; but which are so far vain, that they are never liberally bestowed but upon those who are beyond the power of enjoying them, nor deserved 'till they are made subservient to higher ends.

A just view
of the pas-
sions, its
advantage.

7. As it is a great step towards the curing or preventing bodily distempers, to know something of their nature and progress ; in like manner, as to the *Passions*, the short view and definition given of them in the preceeding part of this treatise, will, in many cases, be sufficient for directing to their proper management.

C H A P.

C H A P. III.

Remarks and Rules respecting the Natural Faculties, viz. The Understanding, Imagination, Memory, &c.

The proper *Regulation* or *Govern-* Govern-
ment of the *Mind* in general, ment of the
consists in having all its powers mind in ge-
and principles in due subjection neral.
to reason and conscience, and
suitably exercised upon proper
objects, and in proper degrees
and subordination, so as that
one may not usurp the place or
province of another, as Imagi-
nation that of the Understand-
ing, Passion of Reason, &c.

I. THE particular province of Of the un-
the *Understanding* is the dis- derstanding
covery of *Truth*; and the proper
conduct of it in order to this may
be reduced to the following *Rules*,
carefully applied to practice.

1. Be ready to receive informa-
tion from every man, but think and
judge for yourself. Be also ready
to give information to others.

2. With

2. With not any opinion to be true 'till you find it to be so, and when you do, let your opinion be steady, and be prepared to support it.

3. Endeavour to understand your own business or calling, whatever it is, and to *reason* aright with respect to it. Religion is every man's business.

4. Let not your *judgment* be determined by your *Passions, Interest, Prejudice, &c.* nor by the *Character and Reputation* of others; for these cannot alter the *Nature* of things, which should always be consulted.

5. Let not your *Opinion* be fixed without a *Foundation* for it, nor your *Assent* go beyond your *Evidence*. But refuse not assent where due.

6. Beware of mistaking *Words* for *Ideas*; knowledge being only a perception of the relation of your own ideas, and not the words or ideas of others.

7. Let not your *Understanding* be fettered by *One Set of Thoughts*,
nor

nor distracted by *many*, but free to turn itself to any object, and give it the attention necessary, with a view to your main purpose, and no more.

8. Consider the nature and manner of proof any question is capable of, and take not up your time and thoughts with any other.

9. Approach the most difficult parts of knowledge by *Degrees*, but despair not of mastering them, and do not confound *Difficulties* with *Impossibilities*, for the force of the understanding in a constant, steady, and regular application, is greater than itself thinks.

10. The art of reasoning consists in having *clear and distinct Ideas* of the *Things* considered, and examining every question or argument 'till you find the *precise Point* on which it turns, and by which you are to determine with respect to it; this will save much unnecessary labour.

11. *Thought* is the *Action* of the *Mind*, and inseparable from it, so
F that

that it must have vain and idle thoughts, if it is not replenished with such as are useful and important; the former grow spontaneously, the latter require culture.

The imagination.

II. The province of the *Imagination* or *Fancy* being to bring objects nearer to the mind by proper images or representations of them, the strength of the *Passions* and their government depend in a particular manner upon this, and it is to be corrected and regulated.

1. By preventing undue associations of moral and *amiable* qualities with *vicious* habits and pursuits, so as to lessen their natural deformity.

2. By preventing such strong impressions from *present* objects, as may hinder our attention to such as are *absent* or remote; but a *sterility* of imagination is incurable, tho' not inconsistent with soundness of understanding.

Conscience.

III. The office of *Conscience* being to judge of the *Morality* of actions,

tions, as *right* or *wrong*, it must be properly informed and its authority maintained; hence it was called, by the ancient moralists, τὸ ἡγεμονικόν, or the authoritative principle. Its *first* dictates or suggestions are always the most uncorrupted, so far as it is informed.

IV. *Memory* is but little concerned in the morality of actions; it is improved by contemplation, attention, reflexion, repetition, order and method; but still more by whatever annexes the ideas of pleasure and pain to its objects. A soldier never forgets his wounds nor his victories.—The art of *forgetting* is however sometimes of as great moral importance, and as necessary to happiness, as that of *remembering*, and may be understood from what was said of the latter, as being the reverse of it. Memory and imagination depend much on the bodily temperament.

V. The propensities of *Instinct* and solicitations of *Appetite* do generally require being restrained rather

ther than increased or provoked, and that command of them which is necessary to happiness, requires that this restraint be soon begun and habitually practised—and that the incentives to them be avoided.

Invention,
Wit. &c.

VI. The management of the *secondary* powers here taken notice of, as *Invention, Wit, &c.* depends upon the regulation of the *primary* ones which have been mentioned, and to which they are to be subject.

C H A P. IV.

Remarks and Rules respecting the *Moral Powers and Principles*, the Dispositions of the Heart and Will, the *Affections and Passions*.

Of the will.

THE office of the *Will* being to chuse or prefer, and refuse or reject, according as objects appear good or evil, the proper management of it lies in regulating its choice by the dictates of *Reason* and *Conscience* as to what is pursued, and acquiescing

acquiescing in the appointments of Providence as to what is attained.

The *Affections* and *Passions* proceed from the *Heart*, (morally considered) and being so many different modifications of the *Will*, in the choice and pursuit of good, it is necessary to consider, in general, 1. Their nature, 2. Their division, 3. Their end and effect, 4. Their government, (for which more particular directions shall be given in the next Chapter.)

The affection and passions.

I. As to their *Nature*, the *Passions* are sensible commotions of our whole frame, both soul and body, which are felt upon the perception of an object according to some special properties belonging to it; and an object fit to excite them must be supposed either rare and uncommon, good and agreeable, or evil and disagreeable.

Their nature.

II. The *Division* of the *Passions* is into pleasing and painful, offensive and defensive, private and public, primary and secondary; as de-

Division.

scribed and delineated in the 1st Part of this Treatise.

End and effects.

III. Their *End* and *Effects* are as follows;—

1. They are not designed to guide us, in determining as to *Truth* and *Falshood*, *Good* and *Evil*—this is the province of reason, so that it is only the weakness of reason which, in determining as to these objects, leads us to take shelter in passion, and its weakness, instead of being lessened, is increased by thus yielding its own natural province.

2. Every *Passion* confines us to one side of a question, and fixes the mind on that property of its object which raised it.

3. The *Passions* magnify or diminish their objects—*Anger* makes the offence appear more heinous—*Fear* the danger more formidable—*Fear* and *Cowardice* turn mole-hills into mountains—*Courage* levels mountains into mole-hills—*Joy* shortens time—*Sorrow* makes it tedious.

4. They

4. They *awaken* the powers of the mind, and *rouse* the animal spirits, to prevent what is hurtful, and procure what is useful, to the body, without waiting for the deliberate operations of reason.

5. When we have judged what is good or evil, they *quicken* us to pursue and avoid it more than calm reason would do.

6. They *fix* the natural spirits and the thoughts strongly on the objects that excite them, by magnifying their importance.

7. They are suited to our condition in this life, as a *State of Trial*, by giving an opportunity of evidencing which of the two we will hearken to, and obey, — *Reason* or *Passion*, when they are (as is often the case) in opposition to one another.

8. The *painful Passions* (in a due degree) are suited to our present state: *Fear* keeps us watchful; *Anger* keeps from insults; *Shame* and *Sorrow* tend to make us renounce

renounce our follies, and seek relief from our weakneſſes and diſtreſſes ; it is the extremes of all theſe that hurt us.

9. The *pleaſing Affections* of love, hope, and joy make our troubles more ſufferable, and our duties more eaſy and agreeable.

Government.

IV. The *Government* of the *Paſſions* in general conſiſts in having the *deſenſive* paſſions proportioned to our dangers ; the *private Paſſions* proportioned to our wants ; and the *public Affections* to the wants, dangers, and relations of others ;—but, more particularly, that government of the paſſions, which is neceſſary to our preſent and future happineſs, conſiſts.

1. In preventing or ſubduing the *inordinate* ones.

2. Exciting the *uſeful* ones to a juſt degree upon proper occaſions.

3. In ſuppreſſing or with-holding them from improper objects.

4. In *moderating* them when too high and impetuous.

5. In

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5. In *ballancing* them against one another, the painful and pleasing, the selfish and public, &c.

6. In *restraining* the defensive Passions, and *eradicating* the unnatural.

But as the regulation of the Passions is a subject of so much delicacy and importance, some more particular rules and directions for it are subjoined in the following chapter :

C H A P. V.

Moral and Religious Directions.

Moral Directions for regulating the Passions.

1. **S**TUDY to have the absolute *Moral Directions* command of your *natural* *for this.* *Appetites.*

2. Cherish an habitual *Benevolence* to mankind.

3. Let not your passions determine your *Opinions* of persons or things.

4. Guard

4. Guard against the passions to which you are liable by your *Constitution, Temper, Age, Station, Outward Circumstances, &c.*

5. Guard against their first *Motions*, and the *Incentives* to them, as company, occurrences, &c.

6. Indulge not the *painful* passions, lest they grow into a habit or temper.

7. Encourage the *kindly* ones in a due degree.

8. Form your judgment of persons and things when you are calm, sedate, and free from the influence of any passion.

9. Abate one passion by stirring up another, as the fear of *Man* by the fear of *God*.

10. To get the command of your *passions*, you must have the command of your *Thoughts*, which, though not easy, is, by practice, attainable.

11. It

11. It will be of great consequence to you in the conduct of your affairs in life, to cultivate an *habitual superiority of Reason* to passion, and to have no *particular Humour* of your own to gratify, that so your mind may be always steady, composed, and master of itself; ready to yield, not only to the Reason, but (in things indifferent and innocent) even to the humour of others.

12. Enlarge your acquaintance with persons and things, if you would confine your *Admiration* to objects worthy of it.

13. Accustom yourself to distinguish accurately between truth and error, good and evil, and guard against the prejudices of education, company, &c. yourself, making allowance for those of others.

14. Range the objects of your *Love* and *Hatred* according to their nature and dignity, so that *God*, *Christ*, Religion, Grace, and Glory, may be your highest goods; Sin, Satan,

Satan, Hell, and Remorse, your greatest evils.

15. Let all other objects be estimated according to their relation to, and influence on these.

16. Call yourself to account for every unruly fit of passion, how it discomposes your spirit, disturbs your quiet, ruffles your temper, breaks your peace, draws your heart from *God*, indisposes for duty and unfits for death.

Religious Directions for regulating the *Passions*.

1. **S**EEK to have your nature renewed by grace, the tree made good, else the vicious passions will not be cured or corrected.

Religious
Directions.

2. See that *Love* and regard to *God* (in all its forms of Desire, Esteem, Gratitude, Complacence, Benevolence, &c.) have the supreme ascendant in your heart; a regard to his will, or habitual desire of pleasing him, is the best and surest foundation

foundation for all the social and amiable affections towards men ; nor can even such actions as are outwardly plausible and beneficial to them, be reckoned *religiously good*, unless so far as this superior principle of a regard to *God* operates and prevails.

3. Keep always, therefore, a tender *Conscience*, a holy jealousy of yourself, and fear of offending *God*: fear of him as a parent, not as a tyrant.

4. Maintain an habitual sense of the divine presence, omniscience, and superintendence: This is the best mean of over-awing and comforting the soul, in circumstances of temptation and trouble.

5. Remember always that you are a *Christian*, and to live above this world, relying on the merciful offices of your *Redeemer*, and maintaining a regard to his example and laws, the sum of which is love.

6. When a passion begins to arise, try if it can abide the presence

G

and

and sight of God in *Prayer*: And whether you can turn the *Desires* you would wish to indulge and gratify into *Prayers*.

7. Mourn over, and call for assistance against the *Irregularities* of your *Passions*; and, if you would be heard, banish these three, *Pride*, *Insincerity*, and *Impurity*.

8. Treasure up and recollect on proper occasions, the *Scriptures* that are suited to subdue them, as *Pf.* 119, 9, 37. 139, 23. *Prov.* 4, 23, &c.

9. In religion, esteem the *essential* truths and duties of it above the unessential modes and forms of it, and be *really* what you would be *thought* to be.

10. In worldly things likewise distinguish betwixt necessities and conveniencies, essentials and ornaments, business and amusements, duties and diversions, that so your *Desires* may be regulated accordingly.

11. Suffer

11. Suffer nothing *temporal* to come in competition with what is *eternal*.

12. Live much in contemplation of *Death*, and the unseen realities of another world, objects now seemingly absent and invisible, but which to every one must, e're long, become present and perceptible.

C H A P. VI.

*Outward Indications or Expressions
of the Pleasing Affections.*

Considering language as the communication or expression of our thoughts, it may justly be said, that no language is more natural, or more universally understood than that of passion; *i. e.* the outward indications or expressions of it in the features of the face, motions of the body, tone of the voice, &c. this is a language common to all nations, and understood not only by infants, but even by many brute animals. An infant watches and understands the looks of its nurse, and

a spaniel those of his master, as intimating either fondness or displeasure, and makes suitable returns; nor is it for want of the organs necessary for speaking, that brutes have not the faculty of speech, but for want of the power of connecting or reflecting on their own ideas.

Our intention in this Chapter, is to make a few remarks on some of the principal, pleasing and painful affections, particularly respecting the outward indications or expressions of them.

Remarks on
Joy.

Hope.

JOY may arise not only from what is *present*, but also from what is *past* or *expected*: Good foreseen raises the joy of hope, and, to recollect former joys, gives some pleasure from the thoughts of our having once possessed them, mingled with pain for their being gone.

Joy appears in a vivacity of spirit, a sparkling eye, a florid, smiling countenance, a raised aspect, a pleasing freedom of speech, singing, shouting, exulting and leaping for gladness. Joy and Love join upon

upon some tender occasions and produce *Tears*.

Moral Joy is expressed by a serene and peaceful countenance, a calm pleasure on the face, universal ease.

Hope shews itself by an eager Hope, stretching out of the arms to receive the good desired, by an intent fixing of the eyes upon the person from whom we expect it, by breathing and panting, a chearful countenance, earnest wishes, and impatience of possession.

Desire, Hope, and Joy, extend not only to what is *good*, but likewise to what is *advantageous*, or conducive to it.

Delight expresses itself in various ways; we gaze upon a pleasing figure or picture, listen to music or discourse, smell to flowers, are intent upon delightful studies, &c.

Fondness appears in a thousand nameless airs and expressions of kindness and tenderness, which nature teaches to understand. Pa-

rents love children with fondness and benevolence ; children love parents with fondness and veneration ; husbands and wives mix fondness and friendship.

Gratitude. *Gratitude* properly respects intelligent beings, and is made up of complacence and benevolence on occasion of good received from another ; it is a gentle principle, makes little commotion in our frame, except a sensible pleasure when our benefactor is happy, contriving and endeavouring to make him so, particularly by our means.

Benevolence. *Benevolence* discovers itself in a pleasing countenance, a soft and smiling air, affability of speech, gentleness of behaviour, and readiness to relieve the oppressed and the miserable.

Friendship. *Friendship* unites itself to the object, produces a communion of benefits and communication of good offices, and delights in the company, converse, and remembrance of the object.

Honour

Honour and respect are shewn by Respect. expressions of subjection, mixed with love and a desire to please.

Adoration has God alone for its Adoration. object, and requires the mentioning his name always with awe and reverence, bowing the knee before him, prayer, praise, and every outward act of devotion, with a quick resentment of any dishonour done to him.

Veneration of any man appears Veneration. in a humble and respectful behaviour before him, imitating his excellencies, and resenting any injury offered him.

Admiration shews itself by lifting Admiration up the hands or eyes, by an intense fixing of the sight, by stopping the voice, by fixing the person for a time like a statue. Young and ignorant people are most liable to admiration as well as *Curiosity*, which is a promising mark of improvement, if it does not descend to things mean and trivial.

Outward

*Outward Indications or Expressions
of the Painful Passions.*

Sorrow.

SORROW may arise, not only from *present*, but from *past* or *future* evils. Evil foreseen raises sorrow mixed with fear, and remembrance of former sorrow has bitterness and joy.

Sorrow is attended with heavy eye-lids, paleness of the cheeks and lips, affecting solitude, tears, aversion to business, indifference to pleasure, neglect of food and dress, &c.

Envy.

Envy is joy or sorrow mixed with malice; it wears a sour and uneasy countenance; has sometimes a malignant smile, with spiteful anger, and perhaps biting jests, it wastes life, and destroys the comforts of it.

Moral Sorrow, i. e. what arises from remorse, vents itself in sighs and tears, in tearing the hair and beating the breast, with hollowness of the eyes, self-loathing, self-cursing, and sometimes self-murder.

Modesty

Modesty appears in blushes, and Modesty. is the guard and symptom of innocence.

Diffidence appears in blushing, Diffidence. paleness, and trembling, confusion of thought, stopping of the voice, and hesitation of speech.

Fear appears in paleness of the Fear. face, sinking of the spirits, trembling of the voice and limbs, fainting, chillness, speedy flight.

Jealousy is accompanied with a Jealousy. perpetual uneasy watchfulness, ill-will to the object of it, uncharitable thoughts, and misconstruction of his words and actions.

Impatience, especially when mix- Impatience. ed with suspense, about events of importance, appears in an unfettered look, restlessness, walking (as Salust informs of Cataline) sometimes fast and sometimes slow.

Despair refuses all comfort, is Despair. deaf to all advice, neglects all means of relief, often abandons to vice, and sometimes ends in self-murder.

Abhorrence

Abhorrence. *Abhorrence* is seen in distortion of the countenance, shutting the eyes, stopping the ears, turning away the face, leaving the company.

Antipathy. *Antipathy* often occasions sweating, paleness, trembling, fainting.

Anger. *Anger* sometimes looks pale and wan, but generally rather red and fiery, flames in the eyes, knits or wrinkles the brows, enlarges and heaves the nostrils, ferments the blood, inflames the spirits, swells the body, and sets it in motion towards revenge; in some it is sudden and vehement, appears and perhaps disappears in a moment, flushes in the face, sparkles or gushes in the eye, stamps with the foot, clinches the fist, awakens the tongue, &c. This may be the case with persons who have much love and goodness in their tempers, and with whom it is soon over.—In others its effects are not so rapid, it is silent and sullen, goes from day to day with a gloomy aspect and sour carriage, and is averse to speak to the offender, except in such words as are spiteful.

Malevolence

Malevolence appears in a frown- Malevo-
ing or louring countenance, un-^{lence.}
charitableness, evil sentiments, hard
speeches, cursing, reviling.

Contempt shews itself by turning Contempt.
the back, shrinking up the nose,
thrusting out the lip, derision,
laughter, &c.

Abjectness appears in awkward- Abjectness.
ness of behaviour, unreasonable
bashfulness, sheepish and down-
cast looks, unmanly carriage.

Pride is discovered by an affect- Pride.
ed mien or air, a toss of the head,
a lofty look, dwelling at a looking-
glass, talking much of one's self
and family, speaking to equals
scornfully, and treating inferiors
contemptuously.

The *Vain Man* thinks others Vanity.
have a high opinion of him; the
proud man has it of himself: This
makes him in *Prosperity* neglect
all culture, friendship and im-
provement, for want of which in
Adversity he has recourse to low
arts for supporting himself, and
sinks

sinks into *Abjectness*. Thus (says Swift) men climb in the same posture that they creep. — *Affectation* differs from *Hypocrisy*, in that the latter is a false shew of *Qualities proper* for us to have, and the former of such as are either *improper* or *indifferent*; when this has respect to *Learning*, it is called *Pedantry*; when to power, *Imperiousness*; and when to outward *Ornaments*, or *Accomplishments*, it distinguishes the characters of *Coxcombs* and *Coquettes*.

Bodily
Temperament.

Thus much with respect to the outward *Indications* of the *Passions*: As to the *Rationale* of all these, or the commotions of the *Nerves* and ferments of the blood and spirits, which are either the *Causes* or *Effects* of them, according as the *Mind* or *Body* is first operated upon, it is a subject of *Physical* rather than of *Moral* inquiry. — Descartes has exercised his ingenuity upon it, and Dr White of Edinburgh, in his excellent treatise on nervous disorders, has given all the account of it that can be expected, which, however

however *solid*, he does not pretend to be *satisfying*.

C H A P. VII.

Of the Abuse of the *Mental Faculties* and *Passions*.

THEIR *Uses* and various offices ^{Abuse of the mind in general.} appear from the descriptions given of them in the first part of this treatise, and in Chap. III. and IV. of this part: Their *Abuse*, therefore, consists more generally, in being debased to *Objects* unworthy of them, or employed for *Ends* contrary to those for which they were given us. Thus, it is an *Abuse* of *Reason* and *Understanding*, to employ them, not in the discovery of *Truth*, but in the propagation of *Error*; not in directing us to what is *Right*, but confirming or justifying us in what is *Wrong*; not in *informing* others, but *misleading* them. It is an *Abuse* and debasement of these *superior* faculties to make them only subservient to the *inferior*, or employ them chiefly in procuring the gratifications of sense and appetite, enjoyments which we

H have

have in common with the brutes; but it is a corruption of them still greater to employ them in promoting such ends, and gratifying such passions as are *criminal* or *guilty*: The best laid schemes for these purposes, and greatest sagacity in contriving means for accomplishing them, are the grossest corruptions of the most distinguishing blessings of heaven.

Imagination The *Imagination* is *abused* and *misimproved*, when employed chiefly in making false associations of ideas not connected by nature, and giving false representations of vice, for engaging us to the pursuit of it; also, when employed more about what is present than about what is future and of higher importance, more in administering to sense, appetite, and passion, than in correcting them.

Will. The *Will* is *abused* when enslaved by these inferior principles in every choice it makes, and all the other faculties mentioned, such as *Invention*, *Memory*, *Reflection*, *Wit*, *Genius*, &c. are *abused* and *perverted*, when, (instead of being employed in honouring

nourishing God, and improving ourselves or others, in the way most conducive to present or future happiness) they either lye uncultivated, or are made subservient to the purposes of *Vice, Vanity, and Folly*; nay, the very *Senses and Appetites* themselves may be *abused* by such an immoderate and injudicious gratification of them as impairs their relish and exercise: But one great source of all these abuses, and which therefore requires the being more particularly laid open, is the abuse of the *Passions*; by which, though in themselves useful, they become mischievous and hurtful: In what cases this takes place, both as to the *Passions* in general, and some of them in particular, may be seen from the following observations.

1. It is an *Abuse of the Passions*, not so uncommon as it is enormous and impious, to indulge and justify them so far in ourselves, as to ascribe them to *God*, by imagining his goodness to be a kind of softness and tenderness, his justice a rigour and severity, his displeasure

Senses and
Appetites.

Passions, in
general,
are abused;
when a-
scribed to
God.

a transport of anger, and that he is always pleased or offended when we are so, and manifests it in the same manner; which is making the *infinitely perfect Being* like ourselves, interesting him even in our unjustifiable animosities, (as the Heathens did their local Deities) and bringing in his authority to give a sanction to our corruptions: This is what neither Scripture nor reason will warrant; for, though in Scripture, passions be sometimes ascribed to *God*, yet it is only in a figurative sense, and according to the common forms of speech, (as when bodily parts are ascribed to him) in order to express operations or effects similar to those of such passions among men.

When their
edge is mis-
placed.

2. It is another great *Abuse* of our *Passions* when they are cool and languid in matters of great importance as to duty or interest, and yet warmly engaged about such as are trivial and temporary, about these speculative opinions and disputes by which different sects or parties, religious and political, are distinguished.

3. It is also an *Abuse* of the *Passions*, or rather giving them a place which is not due to them, when the whole, or greatest part of religion is placed in animal emotions, or in those fervours of affection, which, though highly commendable when well founded, ought not to be put in the place of knowledge, judgment, and an uniform spring of faith and holiness.

4. From this arises one *Abuse* more of the *Passions* in general, and that is, when they are addressed or practised upon by popular orators or declaimers, not in religious matters only, but likewise in civil and political, without first informing the judgment; this is making the passions judges of truth, or guides to it, an office which does not belong to them.

Besides the *Corruptions* or misapplications of the *Passions* in general, there are various *Abuses* of some of them in particular, which deserve to be taken notice of, and which may be mentioned in the order

der in which those passions, whose abuse is most remarkable, were before delineated.

Approba-
tion and
Disappro-
bation.

1. To begin, therefore, with *Approbation* and *Disapprobation*, the first and simplest of all affections, and but very little removed from mere perceptions. They are *abused*, not only when they are misplaced, from an error in judgment, or withheld where due, but likewise when they are so injudicious and immoderate, that, without attending to the mixture of good and bad qualities in their several objects, the one is carried to *Admiration*, and the other issues in *Contempt*.

Admirati-
on.

Contempt.

Admiration oftentimes confounds the *Marvellous* with the *Miraculous*, and *Contempt* mistakes *Mediocrity* for *Meanness*.

Curiosity.

2. *Curiosity* is a powerful incentive to study and application, but it is abused, both by descending too low, and by soaring too high.

Humility
and Pride.

3. *Humility* is commendable, and *Pride* culpable, according as they arise

arise from a true or false estimate of our own merit and abilities. The latter is one of the most universal passions; but so much an enemy to happiness and virtue, that it is generally understood in a bad sense; to restrain it, consider in what respect your *Original* and *End* are like those of others; that your present vain *Distinctions* will not follow you; that your fancied advantages above others are not of your own procuring; and what are they? If riches, beauty, youth, strength, fame, are they not all perishing and changeable, and often given to the worst of men? Your birth you have from your ancestors, your knowledge is shallow, and you want the most useful branch of it (even that of your self) if it puffs you up; when the thoughts of any excellencies do this, think on your *Fraillties* and *Follies*; consider how mean you are in the sight of God, and how he abhors pride; think on the humility and condescension of your *Redeemer*; consider that *Pride* lays a foundation for much uneasiness, many affronts, &c. and that

that it has been the occasion of much mischief in all ages.

Love and
Esteem.

4. It is an *abuse* of our *Love* and *Esteem* to carry them so far as blindly to adopt the opinions, approve the practices, and imitate the weaknesses of those on whom we place them, without any distinction of what in them deserves such a degree of regard, and what does not.

Hatred and
Disesteem.

Hatred and *Disesteem* are liable to the same *Abuses*, when no such distinction is made, and likewise when hatred of *principles* or *practices* arises to hatred of the *persons* of others; when every difference of *opinion* creates a difference of *affection*; when every offence or difference is ascribed to the worst motives; when the door of compassion and forgiveness is shut against the injurious in distress, and *hatred* rises to *inhumanity* and *cruelty*. But what may seem more surprizing is, that even *Love* should sometimes be so abused, as to have the same effects with hatred, as in the case of

of *Persecution* out of pretended love *Persecution*
to souls.

5. *Anger* is lawful so far as is *Anger*.
necessary for repelling injuries and
securing against them, but not
when it goes farther—when it
grows habitual—silences reason—
mistakes harm for injury, and re-
fuses to be undeceived or reconcil-
ed. For remedies of this, see Chap-
ter II.

6. *Zeal*, tho', in some sense, a *Zeal*.
modification of love, yet, when in-
dulged in an irascible temper, and
not regulated by reason and bene-
volence, it has the same effects with
anger, and this *abuse* of it is so
common that it is often understood
in a bad sense, as void of restraint,
and not supported by knowledge
and judgment; but no more can
with justice be said of it in this re-
spect, than of the other passions,
particularly those which are often
intermixed with it, and that is, that
they are useful instruments when
properly regulated and applied,
and that it is the *abuse* of them, by
neglect of this, which makes them
mischievous

mischievous and hurtful, it is the zeal of those who differ from us which we commonly condemn, while we approve of our own, and that of our adherents.

Enthusiasm *Zeal* extends to parties and opinions of every kind, as well as those of a religious nature; and the same may be said of *Enthusiasm*; for as it is very commonly used to express any impulse or fervour not sufficiently warranted by reason, or overpowering it, be the subject and occasion what they will, it may be said there is a *poetical* and *political* *enthusiasm*, as well as a *religious* one, tho' the last may be most noticeable, as being, in respect of its subject, most nearly allied to those supernatural aids or influences which it lays claim to.

Bigotry. 7. What was said of *Zeal* and *Enthusiasm*, as being applicable to other subjects as well as *Religion*, may also be said of *Bigotry*, or narrowness of spirit; it has respect to parties, factions, or opinions of any kind, by which the benevolent affections are contracted, and which
even

even national and social attachments will not justify ; so that *Patriotism* itself, *natural Affection* and *Friendship*, amiable as they are in their proper meaning and extent, may yet be said to be *abused*, when they suppress the benevolent regard due to other nations, families and societies.

8. The Christian revelation does *Charity*. not (as infidels alledge) exclude *Friendship*, but enlarges, exemplifies, and exalts it. *Charity*, in scripture, expresses *universal Goodwill* and *Benevolence*, which is of all our affections the least liable to be *abused*, tho' indeed *Compassion* *Compassion* may, if not conformable to justice ; and *Complacence*, if bestowed where *Complacence*. only *Benevolence* is due.

9. *Charity*, in common language, *Liberality*. supposes *Indigence* of the object ; *Liberality* does not. *Generosity* is *Generosity*. often used for *Liberality*, but we have taken it in a larger sense.

Tho' increasing the *outward pro-* *Self-love*. *perty* of others may diminish our own, yet, as to true happiness, it is otherwise, so that *Self-Love* is *abused*

Emulation. *Emulation* when it counteracts *Benevolence*, and *Emulation* when it degenerates into *Envy*; *Ambition* is abused, when, instead of exciting to do more good to others, it aims only at more power over them; *Desire.* *Desire*, when its object is not *attainable*, and *Aversion* when it is not *avoidable*.

Hope. By a proper mixture of hope and fear, the balance of the mind is maintained, but when this is wanting, the former rises to presumption, and the latter sinks into despair.

Fear. For creatures surrounded with dangers, *Fear* is necessary, but it often needs to be abated, where outward dangers are the objects of it: In order to this, make sure your interest in the divine favour and protection; put not too great a value on this life and its advantages; let your treasure be in heaven; fear nothing but guilt; think on former fears that were groundless; and what must be encountered, endeavour to be prepared for, supposing it to be the worst.

Modesty

Modesty abused degenerates into *Modesty*.
timidity, *Mirth* into levity, *Ridicule* *Mirth*.
often leads to reproach, and *Gaiety*
to dissipation.

Joy abuses when it intoxicates, *Joy*.
and *Sorrow* when it clouds and
preys upon the soul; but when
these are properly mixed and mo-
derated, they become means of
forming the temper to virtue and
happiness.

It was fit that creatures liable *Sorrow*.
to sin and its effects, should be lia-
ble to *Sorrow*, for alarming and re-
claiming them; but it may arise
from other causes less justifiable,
and exceed the due degree; its ex-
cesses are moderated or prevented,
by moderating *hope* and *desire*, by
contemplating the divine govern-
ment, and believing it *all-wise* and
good; what is most for your *good*
may possibly be what you *lament*,
and thereby bring on yourself a real
evil, for the time; compare your
miseries with your *sins*, or with the
afflictions of others, and consider
that *Death* will soon put a period

to them, and that *Heaven* can amply compensate them.

C H A P. VIII.

Motives and Cautions respecting the Government of the Passions, &c.

Passions
may be go-
verned.

THO' the *Passions* are so called because of the mind's being in some measure *passive* while under their influence and prevalence, yet it would be a discouragement to moral discipline to suppose (with Lord Bacon, Kaimes, &c.) that it is entirely so ; the noted instance of Socrates and many others, nay, every man's experience of his abilities for self government, when he has some favourite ends in view, will prove the contrary.—The mind is indeed more passive the longer it continues under such influence, so that the struggle with passion may be hard, if it has long reigned without controul, but the chief difficulty lies in first attempting it ; for engaging therefore to begin and maintain it, the follow-

Motives to this. ing *Motives* are suggested.

1. Much

1. Much less pains than are necessary to *gratify* any wrong passion, would often be sufficient to conquer it.

2. Every new victory makes the conflict easier ; it cannot last long, and when any ground is gained, it were shameful to retreat.

3. If your passions are not under command, it is hard to say how far they may carry you.

4. Impure and inordinate passions *deform* and *disfigure* the mind, infinitely more than unnatural tumours or excrescences do the body.

5. The many instances of self-government among *Heathens*, should raise a noble emulation and hope, as well as desire of excelling, among *Christians*.

There is no pleasure more refined and lasting than what arises from the consciousness of having subdued any wrong passion, or de-

nied it any undue and criminal gratification.

7. Such gratification, however *pleasing* in the time, can never compensate the inward *Remorse* and other ruinous consequences that follow it: So that,

8. No man ever did a designed injury to another, without doing thereby a greater to himself, and it may justly be said, that he who injures one, threatens a thousand.

9. Without the command of your *Passions*, your *Happiness* will always be in the power of *others*.

10. The *Divine Aid* (humbly and devoutly implored) may be assuredly depended upon for invigorating your efforts, tho' not for superseding them.

11. Immortal *Glory* and *Felicity* will be their reward.

CAUTIONS

CAUTIONS necessary for the Government of the Passions.

I. BEWARE of mistaking *Natural Dispositions for Virtuous Affections*, though they lay a foundation for their culture, and make the neglect of them more inexcusable when counteracted; thus, *Good Nature* lays a foundation for *Benevolence*, natural *Courage* for the virtue of *Fortitude*, *Sagacity* for *Prudence*, &c.

Cautions
with respect
to it.

2. Beware of mistaking the *Change* of passions for the *Conquest* of them, as when the passions of *Youth* are exchanged for those of *Age*, the passions of *Poverty* for those of *affluence* and *Plenty*, &c.

3. Beware of *Sporting* with your own *Passions*, or those of others, by raising them wantonly, alternately, or abruptly; but when any passion must be raised to an *Extreme*, the mind should be brought up to it by *Degrees*: What those extremes and degrees are of every passion, separately, may be seen

from the view or scheme of them;
Part I.

4. Beware of *Action*, while *Passion* has the mastery.

5. Beware of justifying any unlawful passions in yourself, because of their being excused, tolerated, or indulged by others: And beware of immoderate indulgence, even to such as are lawful.

6. Beware of *Suspense* when *Resolution* is necessary, and of diffidence where action: There are cases where doubt or deliberation is dishonesty, and where the first thought is the best.

7. Beware of your *ruling passion*, which may be known by its being most the subject of your thoughts, designs, delight, &c. and by its intruding unseasonably, though sometimes it may yield to the occasional transports of another passion.

8. Seek merit rather than either success or praise.

9. Avoid

9. Avoid *Games of Hazard*, if you have not the entire *Command* of your *Passions*; and, if you have, reason will be heard, and your time and thoughts better employed.

10. Beware of passions in disguise, from a confusion of names and ideas; thus *Avarice* would be taken for *Frugality*; the profusion of *Vanity* and *Ambition*, for *Generosity*; excessive *Sorrow* for *Affection* to a friend; *Pride* or *Anger* for greatness of *Spirit*, and passionate *Resentment* for a sense of honour.

The names of *Fortitude* and *Magnanimity* are misapplied, where there are not great and valuable ends in view; as are *Devotion* and *Adoration*, when applied to any but the SUPREME BEING, or when understood and practised in such a manner as degenerates into *Superstition*, which has respect either to improper *objects* or *means* of worship. *Hatred* sometimes operates under the mask of *Love*, as in the case of persecution.

11. Think

11. Think not the conquest of any one *Passion* enough: *Self-government*, (though thus facilitated) must be *complete* before it can be *comfortable*.

12. Beware of judging rashly with respect to characters, national or personal, from single acts or habits; for there must be a series or combination of these to constitute a character.

13. Beware of the returns of any passion that had foiled you formerly; but be not discouraged, from continuing or renewing your efforts, by its revival after its being seemingly mastered, or by an apprehension of your coming far short of the attainments of others in this way;—for perfection, in any valuable improvement, is not easily or quickly attained; the improvement here in view is of unspeakable value or consequence to happiness; and every single act of self-denial and self-government is a step towards it.

THE END.

I N D E X.

AS it is attempted in the preceding short *Synopsis*, to give some account of every mental faculty, affection, and passion, for which we have any names in the English language: That the Reader may be enabled easily to find out the different places where each of them is mentioned, we shall subjoin an *Alphabetical Table* of all the subjects described or glanced at; and which will either be found on the margin of the different pages mentioned, or distinguished by *Italick Characters* in the body of the page.

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